

Whole No. 189.

To recapitulate: Minorities represented or more properly complete representation (for I claim that under our present system even majorities are represented very inadequately, if at all) can be attained in various degrees by four known methods:



For the Present Age.

YOU PRAISED ME.

BY ANNA HERRBERT.

Once you told me, soft and low,  
When the world was frowning,  
That my brow would sometime know  
Laureled poet's crowning;  
Down to dusk and dusk to dawn  
Changed along life's river,  
While your words went on and on  
In my heart forever.

Once you sang a song for me,  
That the world might love it;  
It was like the summer sea,  
With the blue above it;  
Now a wave of tenderness  
Unto mortals sighing,  
Now like eventide's carous,  
When the day is dying.

Farther still its ripples flow  
Outward to the ocean,  
As the souls of good deeds go,  
Till, with glad emotion,  
Hear we echoing tones repeat  
From the spirit's portal—  
"Life is long and Love is sweet,  
And the song immortal."

Oh as jeweled trophies gleam  
From the Mount of Glory,  
Through the evanescent dream  
Lives a sweeter story,  
For you praised me soft and low  
While the world was frowning,  
And your dear lips sealed my brow  
For the poets crowning.

## THE BOSTON SPIRITUALISTS' UNION.

BY A. E. NEWTON.

I notice in the PRESENT AGE of April 20th, an article by the corresponding editor, entitled "Close Communion Spiritualists," referring to the "Union" recently organized by Spiritualists in Boston.

The writer seems deeply exercised and alarmed at this new Boston notion, and sounds the note of warning in a somewhat startling fashion. To his excited imagination, this merely local union of a few Spiritualists at the Hub is of fearful portent. It is "exclusive,"—"a backward movement,"—"a glaring attempt to foist upon Spiritualists a narrow church establishment"—and, most alarming of all, it is an "effort to kill the American Association!"

I hasten to relieve the good brother's alarm and anxiety, by assuring him that he has quite misapprehended some things, and has overlooked others, a calm consideration of which will, I am confident, allay his nervous excitement.

In the first place, the Boston Spiritualists' Union is, as already stated, and as its title shows, a merely local organization. The most conceited Hubite never thinks that Boston includes quite the whole country. The union consists of a portion of the Spiritualists of that city, who, after years of disorganization, individualism, working at cross-purposes, and accomplishing little, desired to come into nearer and more fraternal relations, in order that they might work together more efficiently for practical ends—their objects being, as set forth, "mutual aid and co-operation in the discovery of truth, and in the application to their own lives, and promulgation to others, of the truths of modern Spiritualism."

Can any better objects for an organization, than these, be proposed?

But the Spiritualists of Boston, like many others elsewhere, have learned by experience that it is of no use to unite in an organization to do any thing, unless they are agreed, both as to what they wish to do, and as to the basic principles from which such doing proceeds. Otherwise, as long experience has shown, their whole time and strength would be likely to be spent in wrangling about disputed questions, and nothing be done. Those, therefore, who originated this union, thought best to state explicitly what they proposed to do, and the principles or convictions on which their action was to be based; inviting those only who fully agreed with them in these convictions and purposes to unite with them.

In preparing a statement of convictions, as a basis for their organization, it was thought best, in order to be in harmony with the great body of Spiritualists throughout the country, to adopt that Declaration which has been most widely sanctioned by conventions and representative bodies of Spiritualists in this country; and they finally agreed upon the very statement adopted and put forth by the "American Association of Spirit-

ualists" at its organization at Rochester in 1868! Moreover, it was urged by a prominent member of the committee who drew up the plan of organization, and acceded to without a dissenting voice (though some would have preferred a briefer Declaration,) that it was a very proper thing to adopt this statement, in order that this local society might stand in harmonious relations with the only existing National organization.

Does this look like an "effort to kill the American Association?" I am confident nothing of the kind was hinted or dreamed of by any member of the Union. Where, then, did this bugbear, which has so disturbed our western brother's equanimity, originate? Has he not been frightened by a goblin conjured up by his own suspicious imagination?

I am glad to see that your correspondent pronounces this Declaration, for the most part, "excellent." Indeed, he intimates dissent from only a single proposition out of the twenty-nine, and in regard to that, he differs probably from nine-tenths or ninety-nine hundredths of the Spiritualists of America.

But the union is "exclusive." It will not admit applicants against whom objection is made, except by a two-thirds vote! Frightful exclusiveness! If this union were, like an orthodox church, a sort of Salvation Insurance Company, outside of which there was no hope, this provision would, indeed, be rather hard. But it is nothing of the kind. Its members do not assume to be any better, any holier, any more respectable, or any safer, than outsiders. They don't even claim or expect to include all the Spiritualists of Boston. They wish to be merely a body of harmonious workers, and they wish none to join them who cannot become harmonious workers. It is not at all necessary that every Spiritualist should become a member of an organization. There are some so constituted that they cannot unite with others, with any mutual profit or satisfaction. Spiritualism everywhere has brought to the surface numbers of these extremely individual, self-opinionated, self-willed, crochety, antagonistic persons, who are never at peace unless they are in a quarrel. They have their place and their use, undoubtedly; but it is not in an association of practical workers. And if they do not know their place well enough to keep out of such associations, such associations should know enough to close their doors against them. It is a hopeful sign that Spiritualists are beginning to see that an organization for practical purposes must not be an *omnium gatherum* of every sort of "queer fish," but a union of those who mean work, and who can lay aside their personal crochets for the sake of work. The sooner Spiritualists everywhere practice the same kind of "exclusiveness," the sooner they will get out of the antagonistic "do nothing" stage.

But this Union proposes to *expel* members who venture to "think too freely," and so change their opinions! A grave charge, truly, if it were only a *true one*. Our loving brother, in his agitation and alarm, forgot to tell the precise truth on this point, which would have put a far different face upon the matter. The entire article about "Withdrawals" reads as follows:

"Since convictions of truth and duty are liable to change, it shall be deemed both the right and duty of any member, whenever he or she can no longer subscribe to the Basic Principles, or labor for the objects of this Union, to promptly withdraw therefrom, giving notice of such withdrawal to the Secretary. No reasons for such withdrawal to be required. But in case of a neglect of this duty, the Union will have the right to protect itself; and for the persistent practice and justification of unfraternal acts, or refusal to comply with the Constitution and By-laws of the Union, any member may be suspended or expelled, and his or her name stricken from the roll, by a vote of the Union."

It will be noted that it is here stated to be both the right and the duty of members, when their convictions change, to withdraw from the Union, and not the slightest obstacle is presented to such withdrawal. That this is a plain duty, every one must see. When a member puts his name to the constitution, he solemnly affirms that he believes in the principles and the objects of the Union

If he changes his opinion about any of these, as he is perfectly free to do, he ceases so to believe. Yet if he allows his name to remain, he professes a *lie*. He continues to affirm what he does not believe, and he fails to do what, in signing the constitution, he engaged to do. No honest or honorable person will do this. Any one, therefore, who fails promptly to withdraw under such circumstances, proves a want of common honesty and integrity, which shows him or her to be an unfit member of such a society. And especially when such member, refusing to withdraw, proceeds to "the persistent practice and justification of unfraternal acts," and refuses to be governed by the rules he has voluntarily pledged himself to regard; common sense justifies the society in protecting itself against a person so lost to all integrity, honor, and manhood.

So then, it is not for "thinking too freely," nor for changing one's opinion, that members may be suspended or expelled, as our brother, (who no doubt means to be very truthful,) would represent; but for such exhibitions of dishonesty, want of integrity, and utter faithlessness to obligations as show unfitness for association with honest people, and indisposition or incapacity to participate in any useful work.

There is need for some such provision as this in every organization that proposes to do any efficient work. If it is to be only an ornamental, dilettanti, show-off affair, it matters little who belongs to it, or who don't. It is the bane of many professed reform associations, as well as churches, that they have enrolled long lists of members who have no earnest belief in the principles avowed, and no living interest in the work proposed. These are at best but dead members, actual encumbrances, who if they had any sense of honor or manhood, would take themselves out of the way; but when they assume an attitude of hostility, as pugnacious natures are exceedingly apt to do, there surely is no sense in longer regarding them as members.

Many Spiritualists, in their protest against the tyrannical and odious theory of "excommunication" as practiced by the church, have run into an opposite extreme of sentimental squeamishness, as absurd as the first is odious. It is one thing to seek to exclude from the pale of respectability in this world, and consign to everlasting torture in the next, any person who has honestly changed his opinion; but quite another to sever a merely nominal society-relation which has already virtually ceased to exist. It is one thing to "cut off" and consign to "everlasting burnings" every legitimate fresh shoot of new growth on your apple-tree, and quite another to prune away dead limbs and fungus parasites which hinder the production of fruit.

I confess, however, that, as an individual member of the "Union," I should have much preferred that this provision be expressed in less harsh terms. The original draft, (prepared by myself,) was worded as follows:

"In case of a neglect of this duty [of withdrawal on change of opinion,] the Union will have the right to protect itself by regarding as a *virtual withdrawal* either of the following facts: Absence from the meetings or labors of the Union for the term of three months, not satisfactorily explained; open avowal of opposing sentiments; persistent practice and justification of unfraternal acts. And the name of any member thus virtually withdrawing may, after one inquiry and effort at restoration, be stricken from the roll by vote of the Union."

The object of this was to secure a vigorous living body of harmonious workers, instead of the usual incongruous agglomeration of inert or antagonistic materials, who may make a show of numbers, indeed, but are powerless for any useful accomplishment. Other members, however, preferred the other form of expression, and it was adopted. I would advise any society which contemplates organizing on this plan to restore the original wording, as being less repulsive in terms, and open to no reasonable objection. Certainly, no person who desires to fulfill the obligations which he or she volun-

tarily assumes in joining such a society, in a manly and honorable way, will find fault with such a provision.

But the righteous soul of our amiable brother waxed indignant in view of this dreadful provision, and he exclaims:

"Never in the history of American Spiritualism has there been so glaring an attempt to foist upon Spiritualists so narrow a church establishment as this hailing from Boston!"

Where were our brother's candor and truthfulness when he penned that sentence? To *foist* means "to insert by forgery; to falsify;" "to insert surreptitiously, wrongfully, or without warrant."—(See Worcester and Webster.) Pray, who has attempted to "foist" this Union upon Spiritualists? Its original members, after much consideration and discussion, voluntarily and intelligently adopted the entire plan of organization, and freely signed their own names to it. They have since offered it to others, and invited those who, "after due examination," should "recognize the substantial truth of its Declaration, and approve the plan, to unite with them. Where is the forgery? Where the falsification? Where the surreptitious insertion? Who has acted without warrant? Will our brother please explain?"

It is true, the editor of the *Banner of Light*, (who is not a member of the Union, and took no part in its formation,) in publishing the plan of organization, saw fit to fully endorse it, and to advise Spiritualists every where to imitate the Boston brethren in forming similar organizations—a recommendation which is highly creditable to his good sense. But did he mean to have this plan adopted by "forgery," or by "falsification," or by "surreptitious insertion," or "without warrant," anywhere, or by anybody? Does our truth-loving western brother, or any one else, believe so monstrous a charge against the Boston editor? Has he a particle of ground on which to maintain it? If not, must he not stand before the public as a wanton and reckless accuser of his brethren? For one, I am glad that there exists one organization of Spiritualists whose members manifest the good sense to provide for closing their doors against persons who are addicted to such "unfraternal acts." I hope there will soon be more of such societies, until this sort of wanton, Ishmaelish, un-spiritual pugnacity, so common among one class of nominal Spiritualists, shall find itself at a discount, and "hide its diminished head."

It is observable that your corresponding editor finds nothing to object to in either the Objects, the Specific Measures, or the Methods of the Union. These form its peculiar characteristics, and in my opinion mark its superiority over any other plan yet proposed within my knowledge. They indicate that the Union was organized, not merely to make a show of members, not to promulgate vaguely defined theories, nor even to investigate new truth alone, but, prominently, to afford mutual aid in applying the ascertained truths of Spiritualism to daily life, and in vigorous efforts for the good of humanity. I would ask you to copy this part of the plan for the benefit of your readers, were it not for the already great length of this article. I will append it, and you may find room for it sometime.

In conclusion allow me to express the hope that the time will soon come when our Spiritualistic journals will be free from the disfigurement of such unfair, un-called-for, and unfriendly attacks by one co-worker, or party of co-workers, upon another—when the terms "Spiritualist" and "Harmonialist" can be applied without irony and derision—and when leaders in the ranks shall cease to see or to suspect an enemy and a knave in every other leader. Sensible people are becoming nauseated with these things.

EXTRACTS FROM THE CONSTITUTION OF THE BOSTON SPIRITUALISTS' UNION.

Article II.—Objects.

It objects shall be mutual aid and co-operation, on the part of its members, in the discovery of truth, and in the application to their own lives, and promulgation to others, of the truths of Modern Spiritualism, as set forth in the Declaration thereunto prefixed.

Article III.—Membership.

Any person who, after due examination,

recognizes the substantial truth of the propositions contained in the foregoing Declaration, and desires to promote the objects of this Association, is eligible to membership, under the conditions hereafter prescribed by the By-Laws.

Article IV.—Specific Measures.

The Society will seek to attain its objects by the following specific measures, or such of them as shall, from time to time, be found practicable:

1st. By frequent meetings of its members for conference, inquiry, instruction, mental improvement, spiritual culture, social intercourse and healthful recreation.

2d. By engaging in the education of children and others in the requisites of true living.

3d. By efforts to reform the vicious; to prevent crime; to befriended the needy and the outcast; to care for the sick and suffering; to induce improved methods of domestic life, of industry or of exchange; and to ameliorate in any feasible way the condition of humanity.

4th. By promoting the study of social science and of the claims of brotherhood; thus preparing the way for the reconstruction of social, civil and religious institutions on the basis of a true fraternity.

5th. By the dissemination of truth by means of public instruction, lectures, reading-rooms, the press, and spirit communion.

Article V.—Methods.

In order to afford ample scope for individual preferences, adaptations and inspirations, the several measures undertaken will be effected by distinct volunteer committees, or bands of co-workers, (which shall be denominated standing committees,) each having its own chairman, or leader, and its own form of organization and plan of operation, subject to the approval of the Board of Managers. Each committee, when organized, will have the right to accept or decline the proffered aid of any volunteer in their band; and aid from persons not members may be accepted, provided the avowed principles of the Society are not compromised thereby.

Any member may labor in as many bands or committees as may be found practicable.

Each committee shall keep a record or journal of its doings, for the information of the general organization when called for; but shall incur no expenses in the name of the Society, unless specially authorized by the Board of Managers.

For the Present Age.

THE NEWSPAPER THE PEOPLE'S BIBLE.

BY A. GAYLORD SPALDING.

That most ancient and venerated document, entitled the Holy Bible, is idolized by the church-going world, and, claiming to come direct from heaven, it is considered the book of books and the source of all wisdom and perfection to mankind. Our schoolmaster in past generations, it is now getting so old that, like the deciduous tree, its sacred leaves are fast falling to the ground, and its trunk and branches are withering with age and decay. As a natural result, its pupils are now rapidly graduating out of the old Bible into the new, styled the Newspaper, or *People's Bible*.

The old Bible is losing respect everywhere, and in the best society, being seldom used except on funeral occasions and for Sunday worship, and sometimes in family prayer, it is read only as a very solemn duty, having reference to preparation for death. Then it is laid away on the dusty shelf.

But the new Bible—the Newspaper—is a daily companion, welcomed by all—old and young, grave and gay, church members and non-church-members. It is found in parlor and kitchen, in store and shop, in city and country, and in every man's pocket. It is our instructor, our preacher and lecturer, our lawyer, doctor and farmer.

All the very best things in the old Bible are copied into the new—leaving out only the mythical and traditional, and the rubbish and old fogeyism about war and slavery, murders and seductions, polygamy, and concubinage, and woman's subjugation; also the great frightful devil, the awful brimstone hell and everlasting damnation. But so much as relates to Truth, Right, Love, Justice, Humanity and Brotherhood, are most carefully preserved.

The old Bible teaches the duty of blind faith, independent of the five senses and of reason. The new Bible is a book of demonstrated truth, appealing to the highest thought and sense of man, to which there can be no infidels; for a man always believes his own wide-awake senses.

The world's past progress is a prophecy of the future. The human race is progressive, and all that is beautiful and good in heaven will be realized by mankind on earth; because the condition of the heart

makes heaven, and is heaven. The new Bible is progressive, being always weekly with the fresh and glorious inspirations of God through the human soul.

The worship taught in the new Bible is that of friendly deeds and good life. It requires no show of long faces or long services, nor God-houses, nor sacraments, wine, nor baptisms of water, for the sake of passing the soul safely through death. Therefore it is a cheap religion, and does not cost a hundred millions a year for the nation, and ten thousand dollars per annum for half dozen churches in a small town.

In the days of the Apostles, therefore itinerating preachers and lecturers were quite proper and necessary to instruct the people. The printing press at the present time is the Archimedeal lever of the world. Like our western threshing machine, which will do the work of five hundred men with the old one printing press is equal to a thousand clerical men, and perhaps thousands, to teach and enlighten mankind. What farmer on his prairies would go back to hand-threshing? His grain would not be the best. So with the press. The wonderful thought of the printing press, which saves the need and expense of oral professional speech, that cost hundreds of times as much. The dissemination of all knowledge—religious, legal, medical, scientific and literary—is through newspapers, books, magazines and tracts; and what man will pay a hundred dollars for a certain amount of information, when he can get the same by another method for one dollar? Or, who will contribute to erect a ten thousand dollar church when all the knowledge it got in it can be obtained at home for nothing? No reasonable man, course.

All wealth comes from productive labor. The professions generally produce no wealth, but only consume it. When working people can realize this fact, it may tend to change their course of action. They will protect themselves more highly, and protect their own interests. A sober man of good sense will not let his hard and honest earnings go to professional minister, attorney, physician, for him to live in style, ease, when he can be his own preacher, lawyer, and doctor. That is, be, and let these professionals eat their own potatoes, and manifest their own broadcloth.

The press is like the blazing light to the mental and moral world, and its rays are for every human being. And if it is to be a blessing now is the time. Let no man be cheated out of it. The world is a bee-hive—the working bees make all the honey, but the drones eat the most of it. The drones must be killed off, or forced to join the workers. That drone class consists of many sorts: military drones, political drones, clerical drones, legal drones, gambling drones, speculating drones, fashionable drones, &c. These are vored ones always stand in the place of queen bees, kings and rulers, while the workers are merely their criminal servants.

But a revolution is at hand—the portents. The wars of the old Bible and of all past time have been bloody and bloody—covering their tracks with the mangled dead. But now wage a new style of warfare, be bloodless. It will leave no orphans nor orphans in its trail, nor fission nor destroy any man's property; for our battle-ground is the printed Newspaper. Our powder is printer's ink, and our bullets are leaden type. Every thinking man and woman is a brave soldier, who will discharge effective shots of living ideas into the heavy brains of the stubborn enemy. Victory to the cause is sure. Yet no one can possibly be hurt, for it is a harmless battle of ideas.

"The pen is mightier than the sword." Then all hail, the new Bible! Manifest the Newspaper! It is a thousand man power machine for thought and for preaching. And it is cheap! Dismiss, then, the old Bible, the old law, the old religion, the old dark age, before the printing press was known. Circulate the good Newspaper in every family, and it will teach every man to be his own minister, doctor and lawyer, and save a foolish waste of money, which belonged to the old Bible system. Dismiss the bloody army of the dark and the past, and fight henceforth with powerful weapons only, on the battle-ground of the Newspaper. Cast away the old Bible system.

The question now is—the old or the new; the right or the wrong; the dark or the light; the old error or the new truth; blessings for the future or the many equal rights or manhood; man and labor, or capital and oppression. Let it be settled by the grand tribunal of our glorious era—the Newspaper—the *People's Bible*. CHAMPLIN, MINE, April 25th, 1872.







(Continued from First Page.)

1st, Preferential or Hare system wherein the tickets contain the names of candidates in the order of the voter's choice. This system reduces the loss of votes almost to a minimum, but is somewhat complex in the counting. 2nd, The modification proposed by Mr. Dobbs, by which the elector votes for one candidate only; but in which all surplus or deficient votes are made available by transfer on the principle of *next best*. 3d, The system of *cumulative* voting, in which each voter has as many votes as there are candidates to be elected, so that any candidate can be elected if those who vote for him are equitably entitled to a representative by their numbers; but failing to reach the requisite number of votes there is no chance for a second choice, and if they exceed that number the surplus is thrown away; thus to avoid this waste a good deal of preliminary canvassing would be necessary. This plan, though far less wasteful, inexact and inequitable than our present one, is inferior in exactness of result to that of Mr. Hare and not superior in simplicity to that of Mr. Dobbs. 4th, The *Independent Ticket* system, though it might answer in small municipalities, seems to be inferior in more important points, to the 2nd and 3d, and is only superior to the first in simplicity. The Dobbs plan seems to secure the advantages without the defects of each of the other three.

But how shall we, considering existing conditions, bring about this principle of minority representation into practice? Here we need the utmost wisdom; to effect this result we need all the capacity and influence we can command. We are encompassed by a dense web of vested interests. Yet minorities if determined are not wholly powerless. In the teeth of all the wealth, power and influence that the king of ten millions of energetic people could command, in the face and eyes of Church and State combined, not three millions of people, but a small fraction of that three millions, ultimately succeeded in cutting their country adrift from a dependence which was becoming ruinous to manhood. Within forty years we have seen what was at first but a handful of abolitionists against the opposition of both Church and State, including the aforesaid web of vested political interests—we have seen the principles of this handful control legislatures, Congress and President and a million or so of armed men, until chattel slavery was obliterated. An obscure German monk in the sixteenth century threatened with destruction an ecclesiastical power that for over a thousand years controlled all Europe. A small band of persons who were twenty years ago considered crazy enthusiasts who would soon die out, are now said to number over four millions, or one-tenth of the population, though this may be an over estimate. To-day the destinies of the nation are in their hands, if they choose to act. A determined purpose and a full appreciation of the effects of totality representation would enable its advocates to carry it at comparatively little cost. Candidates are anxious to secure even the smallest minorities on their side, and there is no reason to suppose that even politicians of note and capacity have even a desire to oppose this principle of *equitable* representation. It is decidedly favored by John C. Forney and Horace Greeley, as well as by Senator Buckalew of Pennsylvania. But it needs agitation, tracts, pamphlets, etc. The only book I have ever seen on the subject is quite expressive for its size, though a ten cent pamphlet would sufficiently set forth the merits of the question. Even the average African voters who do the yelling at our primaries could be made to understand the evils of the present system and the advantages of that proposed. Minorities are too varied, too numerous and too intelligent to be silenced or disregarded when once they know their power and refuse longer to be dragged at the chariot wheels of political hucksters. Those politicians who have so far lost the patriot in the partisan as to need coercive measures may be dealt with after the manner indicated in the following anecdote:

A traveling salesman who was a Quaker once sold an article to a farmer on the agreement that the latter should pay him the price when able and willing to do so. In due time the Quaker called for the pay but the customer demurred, when the following dialogue took place:

Quaker. Art thou able to pay, friend?

Farmer. Yes, I am able.

Quaker. Well then, why dost thou not settle?

Farmer. I ain't willing.

Quaker. Well, the Lord hath made thee able, and I'll make thee willing.

It is highly probable that the Quaker secured his pay. Now politicians know or can soon be taught that this principle of complete representation is just, practicable and advantageous to all honest men; and inasmuch as the Lord hath made them able to carry it into effect, I think means may be found to make them willing.

The subject has hitherto been considered as the basis of abstract justice. In another article it is proposed to review its bearings on religion and social progress—the popularization of intelligence and of a love of the beautiful, the true and the perfect.

"O, CONSISTENCY, THOU ART A JEWEL."

Rev. Alex. Henry, an English Roman Catholic priest, writes to Father Hyacinthe as follows: "As a priest of the Holy Roman Catholic Church, Catholic and Apostolic, I experience a supreme pleasure in awaiting the day of death and of the last judgment, when I shall see you and your collaborators of the *Esperance de Rome* cast into the pit and its torments forever. When I reflect on the existence of such apostates as you, I bless the justice of God that it provides a hell," etc., etc.

Some people may think hard of Henry for this, but it is only a legitimate and consistent, though indiscreet expression of the inevitable tendencies, not only of his creed, but of all creeds which embody the doctrines of endless punishment, vicarious atonement, and the trinity—the orthodox "scheme of salvation." Edwards and other Calvinistic writers hold that parents in heaven will rejoice over the torments of their damned children. "Bloody" Mary of England killed hundreds by fire and starvation, hoping thereby to save millions from endless punishment; and if her creed was right, her murders were as justifiable as the act of a surgeon who performs a painful operation to restore health. And the Roman Catholic Church is "the same yesterday, to-day and forever," as shown by a murderous assault made by three Roman Catholic ruffians on a Protestant school teacher in Centuria, Pa., within a few weeks. Protestant orthodoxy too is but slightly modified from what it was when Calvin burned Servetus for denying a self-evident absurdity; nothing but want of power, owing to the fact that the majority of orthodox people are far better than their creeds, hinders similar persecutions to-day; and the Centuria case is matched by the Protestants in the assault with intent to kill made by a protégé of Rev. Revivalist Hammond on Professor T. B. Taylor, pastor of a Free church in Topeka, because the latter explained Hammond's conversions on psychological grounds. Even the massacre of St. Bartholomew has been excused in atrocity in the city in which it occurred, by means of a priest-ridden usurpation calling itself a Republic and in the interests of the Roman Catholic church, freely backed by the organs of public opinion in the United States, wherein the purposes and actions of the *genoux* Republicans and free-thinkers of France were persistently and *knowingly* misrepresented by papers having correspondents on the spot who knew and reported the facts. Every dollar paid to support an orthodox church, every vote given to a thoroughly orthodox candidate in the United States, helps to sustain panperism in England, massacres in Europe, and the cause of both everywhere. For *solidarity* is a fact, so that what is done in one country affects all as with an electric shock. It is not improbable that had an American minister of moral courage and liberal principles been in Paris at the time of the Commune difficulties, those atrocious massacres would have been prevented, and a true Republic would have been peacefully triumphant.

A. CROWE.

## The Present Age.

A Weekly Journal.

Devoted to Religious, Political and Social Reform; Public Literature and General Intelligence.

COL. D. M. FOX, - - EDITOR.

Associate Editors:

DR. F. L. H. WILLIS, E. S. WHEELER.

W. F. JAMIESON, Corresponding Editor.

All Communications pertaining to the Editorial and Business Department, should be addressed to COL. D. M. FOX, 304 Warren Avenue, CHICAGO.

### THE LIBERAL REPUBLICAN MOVEMENT.

We published the platform of the party organized at Cincinnati in our last issue. We gave it to our readers as it came to us, but now find that a very important plank was left out. The resolutions numbered thirteen; we omitted the revenue plank of the new party platform, which should have appeared as number seven. There is an evident attempt to discard it as a national question, and as an issue to leave it to the several States and Congressional Districts. This course may be best, in view of the fact that local interests are so conflicting as to seemingly make it impossible to harmonize a great National party upon this question. The advocacy of the protective policy by Mr. Greeley made it absolutely necessary that he should stand upon a platform pledging non-executive interference. The adoption of the following resolution makes the party as such non-committal upon the subject of Free Trade:

"We demand a system of Federal taxation which shall not unnecessarily interfere with the industry of the people, and which shall provide the means necessary to pay the expenses of the Government, economically administered,—the pensions, the interest on the public debt, and a moderate annual reduction of the principal thereof; and recognizing that there are in our midst honest but irreconcilable differences of opinion with regard to the respective systems of Protection and Free Trade, we remit the discussion of the subject to the people in their Congressional Districts, and the discussion of Congress thereon, wholly free of executive interference or dictation."

It seems almost like a superfluous work to say anything to the American people of the life of Horace Greeley. He has been so intimately connected with journalism and all the interests of this nation for the last quarter of a century, that he is known all over this broad land. Gov. Brown is not so well known. In view of the prominent position they now occupy before the nation, we publish the following brief sketch of their lives as given by an exchange the day after the nomination.

HON. HORACE GREELEY.

Hon. Horace Greeley, the candidate for President nominated yesterday at Cincinnati, was born at Amherst, N. H., on the 3d of February, 1811. He learned the printer's trade at Poughkeepsie, N. Y., in 1826-30, and after working a few months as a printer in Erie, Pa., he went, in 1831, to New York, where he worked at his trade. In January, 1833, in partnership with Francis Story, he began the *Morning Post*, which was the first penny daily paper ever issued in this country, and which was soon discontinued. In March, 1837, with Jonas Winchester, he founded the *New Yorker*, a literary weekly, which was neutral in politics, and which existed seven years, although it was not a large pecuniary success. In 1838-39 he edited the *Jeffersonian*, and in 1840 the *Log Cabin*,—campaign papers published in the Whig interest, which established his reputation as an able and forcible political writer. On the 10th of April, 1841, he founded the *New York Tribune*, of which the late Henry J. Raymond was then assistant editor, and who afterwards rose in journalistic prominence as the editor-in-chief of the *New York Times*. The career of that paper, and the large measure of success which it has achieved under his able management, are well known to the people of the United States. In 1844 Mr. Greeley advocated Clay's election, and not long afterwards took very decided grounds against slavery. As a member of Congress, in 1848-49, he was a bitter opponent of the mileage-system abuses. In 1852 he supported General Scott, in 1856 General Fremont, and in 1860 Abraham Lincoln for the Presidency. He was a warm sympathizer with the early anti-slavery movements in Missouri and Kansas, and the *Tribune* did a great work in molding popular opinion against the outrages of Border Ruffianism, and in favor of Free Speech and Free Soil. His boldness in carrying out his convictions of what was right, was evidenced by his pronouncing in favor of

Universal Amnesty and Universal Suffrage at the end of the civil war, and he emphasized his convictions by offering himself as bail for Jefferson Davis in May, 1867.

Intimately as Mr. Greeley has been identified with the political history of this country—and almost every great political movement bears the impress of his influence upon it—his busy life has been occupied with the advocacy of various reforms. He was Chairman of one of the juries at the World's Fair in 1851, and he visited Europe in the same year, gathering information on various scientific topics. In 1859 he went to California, via Kansas and Utah, and made himself acquainted with the industrial resources of those States. He has labored arduously for the dignity and emancipation of labor, and in social, industrial, and political reforms has always been a pioneer. His works on "Art and Industry," "The History of the Struggle for Anti-Slavery—Extension from 1787 to 1856," his well-known "History of the American Conflict," his "Recollections of a Busy Life," his "Overland Journey," his numerous lectures on temperance, labor, and education, and his voluminous writings in the *New York Tribune*, all bear witness of his industry and the eagerness with which he has labored. He has many eccentricities, the eccentricities being such as always grow out of a busy, zealous, and determined nature, bent upon the great work of Reform.

HON. B. GRATZ BROWN.

Hon. B. Gratz Brown, who has been nominated for Vice President on the Liberal Republican ticket, is one of the most positive political leaders in the United States, and has maintained his political convictions, from his first appearance in political life to the present time, against storms of opposition under which ordinary men would have quailed. He was born in Lexington, Ky., in 1826, graduated in Yale College, and removed to Missouri in 1850, where he commenced the study of the law. He immediately identified himself with the Emancipation movement in that State, and from the first, although a Southerner by birth, and by family ties associated with the Prestons, Breckinridges, Blairs, and McDowells, proclaimed his Free Soil sympathies. Among the early acts of his political career was the founding of the *Missouri Democrat* as a Free Soil organ, and shortly after, in 1852, he was elected a member of the State Legislature. At this time Missouri was as much the battle-ground of the great slavery controversy as Kansas, and it will be remembered that the controversy was conducted with a fierceness and bitterness unparalleled in the political history of the country. The band of Emancipationists was a small one, fighting against tremendous odds. It was necessary that their leader should possess extraordinary patience, zeal, energy, courage, sagacity, and perseverance,—a man who, though ambitious, would have the courage to risk all political preferences, and to incur the denunciation and opposition of the two leading parties, in order to carry out their measures. These qualities were found united in B. Gratz Brown, and he immediately became the acknowledged leader of the Emancipation party in Missouri, and to him were turned the eyes of all sympathizers with the movement in the United States, as the man who was destined to lead the movement to success. To this end he now bent all his energy. His editorials in the *Democrat* were ringing, eloquent, trenchant, and well-nigh prophetic. But it was not alone through his paper that he gave utterance to his sentiments. In 1857 the Emancipation movement had attained strength enough to strike, and in that year he made the first Emancipation speech ever made in a Southern Legislature,—a speech which was made at the peril of his life, but which for its eloquence and its courageous enunciation of principles, produced an effect which had never before been equalled, except perhaps by the Hayne-Webster speeches in the United States Senate. Its effect was practically shown in the election that year, in which Rollins, the Free Soil candidate for Governor, came within less than five hundred votes of an election.

In 1860, Governor Brown called the first Republican Convention ever held in a Slave State, and, in conjunction with Emil Pretorius and Munch, organized the Republican party in Missouri, and during that year he had organized his Free Soil forces so skillfully and compactly as to resist the Secessionists and save Missouri from going out of the Union. At the outbreak of the war he raised a regiment, and, with General Lyon, rendered efficient aid to the Union cause in the early days of the struggle. The capture of Camp Jackson, near St. Louis, in that year, was arranged by General Lyon in consultation with Governor Brown, and at once fixed the status of Missouri, and at the same time brought him forward so prominently that he was nominated for the United States Senate in opposition to the Conservative el-

ement. The contest was a bitter and prolonged one, lasting several months, but the Germans throughout the entire State rallied to his support, and he was triumphantly elected. His whole course in the United States Senate was in perfect harmony with his past career, and was never uncertain on the one great question before the country. At the end of his Senatorial term, 1867, owing to failing health and the pressure of private business, he retired from public life, until the Liberal Republican movement was organized in Missouri, in opposition to the proscriptive character of the State Convention. Carl Schurz associated himself with Governor Brown in the movement, but the Convention was packed against them, and he then went before the people, heading the ticket for Governor, and was elected by the remarkable majority of 42,000. That position he now holds, and the public is familiar with his course in the gubernatorial office. He has proved himself to be a model Executive officer. He is a quick and ready debater, a polished speaker, a finished scholar, and has a magnetic influence over men.

LINES TO —

These hands wear now no golden bands,  
No symbols, as in days gone by;  
They feel the clasp of no fond hands  
As when in thine they used to lie—  
These hands that thou didst love to praise,  
The hands thou lovest in other days.

These lips no other lips have kissed  
Since, love, thine own met mine;  
No other name they've lingered o'er,  
Since last they whispered thine—  
These lips that thou didst love to praise,  
The lips thou lovest in other days.

These eyes have smiled, ah never more,  
Since last they smiled on thee,  
All smiles are dead within my heart,  
Then how could smiling be  
In eyes that thou didst love to praise,  
The eyes thou lovest in other days?

Ah, hands, and lips, and loving eyes  
Have kept their faith with thee,  
Then let no doubt of me arise,  
Thy faith may perfect be:  
For I whom thou didst love to praise  
Am true as in those other days.  
LOUISVILLE, KY.

WOODHULL! WOODHULL! WOODHULL!

The annual meeting of the Cook County (Ill.) Woman Suffrage Association was held at the West Side Opera House, Chicago, April 25th, Mrs. Fernando Jones in the chair. Mrs. E. O. C. Willard opened the meeting by prayer, and then offered the following among other resolutions:

*Resolved*, That we repudiate Mrs. Woodhull's speech on Social Freedom, and the general tenor of her paper, because it encourages indulgence of the worst passions and impulses of human nature.

*Resolved*, That we repudiate the Constitution of the world as enunciated by Mrs. Woodhull at Washington, especially that part under Article 15, because it encourages lawlessness, and would intensify and perpetrate the reign of shrewdness and cunning in which the honest, unsuspecting and ignorant would be the victims of confidence knaves.

These she urged and then read the text of Mrs. Woodhull's Fifteenth Article to the Constitution, and called for moral power to produce a counter movement, as it had been proposed at the East to adopt her platform.

Mr. D. C. Brooks said: The resolutions contained nothing about suffrage, and gave to Mrs. Woodhull altogether too much importance. It was not becoming that so many of the best minds and hearts of Chicago should put forth a protest against Mrs. Woodhull. Whereupon the Convention proceeded to give prominence to Mrs. Woodhull.

Mrs. Mills said that the resolutions stated a disagreement from the social views of Mrs. Woodhull.

Mrs. Willard said Mrs. Woodhull occupied a prominent position, and was recognized by a large body of people.

Mrs. Woodhull had more moral courage than any man in the country.

Mrs. Seward read the call for the People's convention at Steinway Hall, New York, on May 9 and 10, under the auspices of the National Suffrage Association. She reminded that the movement had long been needed, and they ought to join it. Like Mrs. Woodhull, they might become somewhat notorious, but would be gainers in the end. She desired a delegate nominated at the present meeting—not a woman, as that would be too much as men did business. They might nominate Mrs. Woodhull. She could run as well as Grant.

Mrs. Jones said Mrs. Woodhull had nothing to do with the Steinway Hall meeting.

Mr. Ira Porter said he had discovered that the moving spirit in the Steinway Hall meeting was Mrs. Woodhull.

Mrs. Barnes, while asserting that she was no admirer of Mrs. Woodhull, thought it poor business for the Association to abuse her in this manner. In this very city, that poor woman had suffered as only women could suffer in her maternity.

Mrs. Willard said only Mrs. Woodhull's social theories were under discussion. Her character had not been attacked.

Mrs. Jones said that if Mrs. Woodhull were the wickedest woman in America she was certainly the most prominent one, as it seemed impossible to confine debate to the object of the meeting.

Mr. Brooks offered a resolution that delegates be appointed to the New York Convention, and instructed to take only such action as should respect the independence of this Association on all social questions.

Which was pretty well for a Convention that began with prayer, and a resolve to ignore Woodhull! The prominence and success of Victoria C. Woodhull are testimonies to the power of utter earnestness and sincerity.

### LECTURES IN WAUKEGAN.

The friends of progress in Waukegan have been most fortunate in the re-engagement of Prof. E. Whipple as their speaker during the Saturdays of May. We have previously spoken of his able and instructive scientific lectures in that place, and are glad to learn that he is not only directing the heads, but winning the hearts of his audiences to an investigation of the truth. A speaker possessing the rare power of building beautifully and symmetrically upon the foundation of scientific fact, an earnest worker and a true man, we esteem him as one of the rising men of our cause in the West. He is engaged to speak five Sundays of June in Louisville, Ky.

Prof. Whipple spoke morning and evening in Waukegan last Sunday. The subject of the morning's discourse was, "Elements of Character." Society is characterized by two constant features—unity and diversity. It was assumed that the fundamental resemblance characteristic of all men, exists because we are grounded in the Absolute, and that we derive one of the prime factors of character from that imperishable substance which underlies all phenomena. The diversities of character were assumed to be acquired and circumstantial, the product of educational influences. The causes which contribute most to modify character are,

1. The environment, including climate, soil, and all physical influences which affect the structural and mental peculiarities of man. The differences which distinguish the races and nations are dependent upon the environment.

2. Genius, as exemplified in the great characters in history, the poets, sages, and philosophers, reacts upon physical nature and the lower strata of society, organizing the forces of the former, and baptizing the latter with their superior mentality, and thus contributing a mighty influence for the upbuilding of character.

3. The establishment of libraries, contact with society, and the institution of the modern lecture system, are powerful social forces that exert a marked influence upon individual character. But men differ under similar circumstances; capacity and mental bias vary at birth. Hence,

4. Inheritance; the antecedents of birth have an all important influence upon character. Forces are set in motion by parents which produce their fruits of vice or virtue, idiosyncrasy or genius, according to the mental and physiological conditions that obtain at the initial stage of a new being. Parents deplore the dispensations of providence, while their misfortunes may be traced to their own sloth and ignorance. Nero and Napoleon, Jesus and Plato, were true to their maternal antecedents. Poets and Philosophers and Christs will



upon the earth, when par-  
tially become wise.

Subject for the evening discourse  
"Our Psychometric Relations."

The earth is one vast library, and  
every object is inscribed a won-  
derful history. The physical uni-  
verse is a symbol of all spiritual real-  
ties, and as mind perfects its proper  
instruments, and these become at-  
tuned to nature, we see more clearly  
the things in trees, books in the run-  
ning brooks, sermons in stones, and  
life in everything. The scale of  
nature is in ascending order; we are  
ascending from the rude and coarse,  
to the refined and more ethereal.

All things are ameliorating; atoms  
and objects mirror forth the divine  
revelations; trillion-tongued musi-  
cians in earth, air, and sky, sing the  
glories of creation. The fossils of  
the glacial era contain a history of  
the beginnings of life; the volcanic  
fragments reposing upon Herculean  
and Pompeii, will some day tell us  
about the inhabitants of those two  
beautiful cities they destroyed. The  
movement upon yonder street con-  
tains the secret history of your town;

and if this beautiful village should  
sink down and remain under the  
waters of Lake Michigan twenty thou-  
sand years, and then become elevat-  
ed and again exposed to view, the  
center senses that would then exist,  
would not only be able to decipher  
these ruins, the general habits and  
manners of this people, but also the  
details of many of your private his-  
tories. Between all objects and per-  
sons there exists a divine sympathy;  
interchange and reciprocity obtains  
throughout the universe; souls and  
planets are linked by indissoluble  
ties.

The human brain is a battery  
which evolves a mental atmosphere,  
positive in its effects upon all minds  
that come within the sphere of its  
influence. The nerve centers evolve  
waves of force characteristic of the  
mental states. We powerfully affect  
others for good or ill, though no word  
is spoken. Anger begets antago-  
nism; joy begets harmony. "Evil com-  
munications corrupt good manners."  
I would rather be a doorkeeper in  
the house of my God than dwell in  
the tents of wickedness. Circum-  
stances compel thousands to live to-  
gether whose psychometric spheres  
are poison to each other. Through  
this "thousand stringed" instrument  
which is designed to express the  
sweet harmonies of life, too often we  
hear discoursed the wail of sadness  
and sorrow. In proportion to the  
blessings which may flow from a  
wise use of the elements and powers  
of nature, are the curses that result  
from their misapplication. Oh! that  
the world understood better the na-  
ture of that subtle agent which bears  
from each to the other so much of  
joy and sorrow.

#### A SPIRIT PICTURE.

We have a beautiful photograph of  
the three spirit children of R. C.  
Trowbridge of Tully, N. Y., which  
we will mail postage paid to any one  
wishing us 25c. The photograph of  
these three brothers is one of the  
most beautiful we ever looked upon.  
Please read what the father of these  
children says about the picture, from  
which this photograph was taken.

WATER FROM THE FATHER OF THE "THREE  
BROTHERS."  
Prof. Anderson and lady were with us a  
few weeks, last fall, and took these beau-  
tiful pictures for us; we have no doubt of  
their being correct likenesses as they now  
live in spirit life.

The boy in the centre of the group is 17  
years of age, spirit life and all, was dark  
complexion, black eyes, full, round and  
plump features, taking more after myself  
and my father's kind of people, strong and  
hardy, well calculated for his position in  
the centre of the group, as a strong prop  
for the others to lean on, being the oldest  
one of the group.

The one on the right hand is 16 years of  
age, spirit life and all, was light complex-  
ion, longer, slimmer features, more delicate  
than the other, very quick of apprehension,  
little of the animal, with much of the spiri-  
tual in his organization, like his mother;  
he seems well calculated to be the leader of  
the group.

The one on the left is between 10 and 11  
years of age, spirit life and all. He seems  
to be something more of a mixture of both  
parents, however, we know but little of  
him, as he left us when about 3 weeks of  
age. He seems to be clinging to the elder  
brother for support, the elder brother, in  
fact, draws them both as near him as possi-  
ble, his beautiful sight, as they appear in the  
clouds, or heavens above, and passing very  
near make their beautiful forms visible to

the spiritual eyes of those who are clairvoy-  
ant, and by the skillful hands of the spirit  
artists, Mr. and Mrs. Anderson, and with  
the assistance of their spirit guides, their  
forms are sketched upon paper, with pencil  
alone. Wonderful, but true. This picture  
is taken life size, as they are now seen  
grown up thus far in spirit life.

The original picture is 36 inches wide by  
48 in length. Hangs in our parlor, is open  
for inspection by all, and is considered by  
all who have seen it, a superior piece of  
workmanship, a grand, beautiful, and love-  
ly picture; to us it is all of this and more  
too; it is something which is as priceless as a  
jewel, with which we would not part. Three  
years since Prof. A. took for us the pictures  
of the two elder ones, as they were when  
they left us, 12 years before, the oldest being  
but two years of age, the other but one  
year old. We know those to be correct  
likenesses of them at that time, and life  
size, so you see we have no reason to  
doubt the correctness of these. They are  
also said to be correct by other clairvoyants  
who see and describe them. Much more  
might be said, with regard to the produc-  
tions of these true and noble, whole souled  
mediums, and to encourage them in their  
mission of light and love.

Yours Fraternally,  
R. C. TROWBRIDGE,  
TULLY, N. Y. Jan. 18th, 1869.

#### Editorial Notes.

THE NEW YORK ACADEMY OF DESIGN will  
hereafter be open seven days in the week.  
April 14th witnessed the inauguration of  
the new programme. The galleries were  
filled with a large and orderly assemblage,  
and nothing whatever occurred to mar the  
quiet of the Sabbath. This is the true way  
to insure the observance of the day of rest  
which experience has proved to be essen-  
tial to physical and mental well-being. As  
it is now, churches and liquor-saloons vie with  
each other in attractiveness, and the latter  
carry off the palm. It is useless to ignore  
the fact that a majority of the people do not,  
and will not, attend religious services. As  
workers in a real, not an ideal world, it is  
our business to recognize this, and see to  
it that they shall have at least an opportu-  
nity to spend Sunday somewhere else than  
in close, cheerless rooms, or in gaily paint-  
ed, cheerful saloons. Our libraries should  
be thrown open; our collections of paint-  
ings and statuary should invite the passer-  
by; our leading scientific men should, as  
in London, deliver "talks to workmen" in  
some central hall, where the working-  
man and his family might come, and be  
sure of a glad welcome. If the Sabbath  
was made for man, it should be made  
pleasant for man, not only for the Chris-  
tian, and the drunkard, but for the great  
majority of men, who are neither the one  
nor the other.

So writes the *Chicago Tribune*, and  
the words are those of wisdom. All  
over protestant Christendom the ef-  
fort is being made to conform to  
such suggestions, and the success  
met with fills some well meaning  
people with needless alarm. We are  
in no haste to see Sunday made a  
day of business. There would be  
only so much more toil for those  
who work. Sooner we would see  
part of every day saved from labor  
and consecrated by good sense to  
improvement and happiness.

#### Personal.

LYMAN C. HOWE has purchased a  
home in Waukegan, Ill., a beautiful  
town of six thousand inhabitants, on  
the shore of Lake Michigan. He is  
engaged to speak for the Chicago  
Society of Spiritualists the ensuing  
year. Brother Howe is a man in his  
own right; one who is not only in-  
spired in his public utterances but  
also in his daily life. He is one  
among the few who build the super-  
structure and decorate the edifice.

G. B. STEBBINS speaks in Florence  
and Ashley, Mass., during the pres-  
ent month. Brother Stebbins com-  
bines many admirable qualities as a  
speaker; clear, logical, and fluent  
withal, he talks as naturally as the  
rivulets run or the flowers bloom.  
See an account of his "Bible of the  
Ages" in our advertising column.

MISS NETTIE M. PEASE has won  
new laurels by her recent labors in  
Clyde, Ohio. Mrs. Hope Whipple  
writes concerning her lectures before  
the new Society of Spiritualists in  
Clyde.

Miss Nettie Pease left us yesterday with  
many blessings and prayers for her return.  
She has filled all hearts with love for her,  
and answered most fully all expectations.  
Her lectures last Sunday, though strong  
and radical, carried the whole audience  
in her favor. She wins and educates all.  
The theme for the morning was, "The Political  
Aspects of Spiritualism." It was presented  
clear and strong. In the evening the sub-  
ject given by one in the audience was, "The  
Son's Birthright," and it was admirably  
handled. She had by far the best inspi-  
ration of the three Sundays here, and the  
interest of the audience amounted to en-  
thusiasm.

Mrs. S. E. WARNER has been speak-  
ing regularly in Milan and East  
Townsend, O., since the first of Janu-  
ary. She continues her labors there  
until July. The Milan Lyceum is  
flourishing under her ministrations.  
Sister Warner is among our most  
earnest and efficient workers.

#### Corresponding Editor.

W. F. JAMIESON.  
LOUISVILLE, KY.

Arrived here last night, and looked in  
upon the Spiritualists at their Social. Of  
this party the Louisville Daily Ledger con-  
tains the following handsome notice:

One of the grandest balls of the season  
was given last night by the Spiritualists at  
Wedekind's Hall. A large number of the  
belles and beaux of Louisville were present,  
and the pleasure of the occasion could not  
be surpassed. Mr. Fred. Hofer set a most  
sumptuous and splendid dinner, which was  
partaken of and enjoyed by all.

For the Sundays of May I am engaged by  
the Louisville "Young People's Spiritual  
Association," at \$25.00 per Sunday, and  
board for the month.

Peach and apple trees are in bloom here.  
When I left the "North" yesterday morning  
there was no bloom, and not much bud—in  
fact the weather was cold. It snowed,  
hail, blow and sleeted. Here all is  
balmy as a May morning. On a future oc-  
casion I will rise to explain about Louisville.  
LOUISVILLE, May 3d.

#### THE CINCINNATI CONVENTION.

News comes this evening that Greeley  
and B. Gratz Brown are nominated. The  
Convention has missed the mark. Charles  
Francis Adams and Lyman Trumbull would  
have made a strong ticket. There will be  
much fun at Greeley's expense this cam-  
paign. Greeley is a sort of a pious man.  
The *Tribune* has been opposed to God in  
the Constitution, but Greeley as a policy  
man would oppose infidelity and favor the  
Christian scheme to recognize God and his  
son. B. Gratz Brown is a bigot, and fully  
committed to the plot of the Christians to  
overthrow our secular institutions. It will  
not be amiss to now bring to the light a  
letter which he wrote in 1864 while he was  
a Senator from Missouri. It was published  
in 1870, by the National Christian Associa-  
tion:

"FROM HON. B. GRATZ BROWN, U. S. SENATOR  
FROM MISSOURI.

St. Louis, November 18th, 1863.  
\*\*\* Let me say that I will gladly help  
on God's work in the purifying and exalt-  
ing this nation, and inscribing His Word as  
its Supreme Law, in any and all ways, and  
in any and all places. I believe, unless we  
all become in very truth a Christian nation, all  
other nationality will be ephemeral and de-  
lusive. I believe, furthermore, that the  
world and especially the western world, is  
awakening from its age of unbelief or spiri-  
tual languor, and that we are coming upon  
periods of active faith, when men will again  
seize upon, and live or die by religious con-  
viction as in days of old. Let us then, by  
all means, help forward that expression,  
which shall inscribe as the banner of our  
people, The Banner of the Lord.

Yours truly, B. Gratz Brown."

That was penned the next year after this  
modern movement began. This presiden-  
tial campaign will afford a fitting oppor-  
tunity to expose the machinations of Chris-  
tian politicians. The voice of warning will  
be frequently raised this season. B. Gratz  
Brown, Liberal (?) Republican, forsooth!  
despotic Christian!

I turn hopefully to the Liberal Equal  
Rights Convention of New York, which is  
to assemble the 9th, 10th and 11th inst.

W. F. J.

LOUISVILLE, KY., May 3d.

#### A PROTEST.

EDITOR PRESENT AGE.—The follow-  
ing article, bearing the above head-  
ing, written amid the past struggles of  
a busy life, contains thoughts and  
sentiments upon woman's condition  
in society which may aid in the ad-  
vancement of social progress. Hav-  
ing been requested to re-publish the  
same, I submit it to you for insertion.

We should feel the importance of  
arousing woman to rely upon the dig-  
nity and virtue of a true selfhood,  
and of inspiring our brothers with  
the idea that they can cultivate a  
noble manhood. The men and wo-  
men who aspire to this spiritual cul-  
tivation can enjoy the blessings of a  
friendship as free and sacred as the  
brothers and sisters of the united  
household.

SABA BAILEY.  
I solemnly and conscientiously protest  
against being considered an impure minded  
woman, because some of the friends who  
call upon me happen to belong to mankind  
instead of womanhood; and I hereby make  
this protest for publication, not for my own  
personal interest so much as for the pur-  
pose of aiding the cause of justice and  
equality; for it is a base injustice, slander  
and libel upon womanhood, for society to  
misjudge an unprotected female and class  
her with the degraded, merely because the  
kind friendship of her nature innocently  
and unsuspectingly enjoys an hour's social  
conversation with her brother man. Her  
society no faith in woman's virtue? Thank  
heaven, there are true women, and true men,  
too, who can be trusted. Is this a land of  
freedom? What freedom has a poor lone  
woman whose home duties and sacred care  
of her precious little ones confine her al-  
most exclusively at home, if she has not  
the liberty to allow her acquaintances to

call upon her? "Oh, women may call upon  
her." I am thankful to say that I value the  
friendship of my sister woman equally  
with my brother man, and I truly believe  
that God and the pure angels of heaven  
recognize my divine right to value the friend-  
ship of my brothers equally with my sisters;  
for I can regard my human brothers  
with the same pure feelings that I do my  
own father and brothers; and therefore I  
do earnestly protest against being such a  
slave to the unjust beliefs of St. Custom  
that I am obliged to say to my brothers: "I  
would like to have you call and spend an  
hour in true friendship, to talk upon the  
various subjects of improvement which in-  
terest humanity, but I have not the liberty  
to do so. If I take the liberty to do so,  
which is my own divine right, Madam  
Grandy, my servants stand upon the  
corner of every street in the disgraceful  
office of minding other people's business,  
will carry my name upon the swift, cruel  
wings of scandal, and consequently I shall  
be wronged, persecuted and falsely accused.  
Yet, even if sickness should afflict my help-  
less children, and I be unable to support  
them, and consequently call upon the poor-  
master for fuel or bread, he, hearing these  
reports, would leave me to freeze or starve.  
Ah, how brave and strong-minded must be  
the woman who would not be driven to des-  
peration under such injustice; how true  
and pure the one who would not be driven  
to a life of shame! There are some lone  
women who say "We do not wish men to  
call and see us, for we do not value their  
friendship." Very well, such have the  
right, and can enjoy the privilege of this  
hermitage from one-half of humanity.  
There are others who do value man's friend-  
ship equal to woman's. We have the right,  
and should have the privilege to enjoy so-  
ciability with our friends of both sexes, who  
compose the whole of humanity. "But,"  
answers some pride again, "let men and  
women call together." Certainly, that is  
the most pleasant; but again I put you to  
the test; why is it wrong for a man to call  
alone? Now, listen to the answer: It is  
not really wrong, but society will not al-  
low us that privilege. Ah, that is why I  
write this protest—to hasten the day when  
women shall be free and yet be respected,  
when a woman can show pure sociability to  
a gentleman as well as to a lady, without  
ridicule or criticism. Oh, my sisters, as  
long as we are silent upon such injustice,  
we will suffer the consequences. Let us  
then do our duty as true women, asking  
our brother man to treat us with esteem,  
friendship and respect.

#### THALASSA.

I look across the land and sea,  
I gaze into the quiet West,  
I hear the waves' low lullaby,  
And yet my heart is not at rest.  
The heron wings his slately way  
In silence to his reedy nest,  
The white mists steal upon the day,  
And yet my soul is all unrest.  
The even bells break from the coast,  
Like sudden songs of angels' host,  
That love at lightning hours the most  
Painful the hearts of mortals rest.  
"Weep not," they say, "the plaint of love  
Is but a holy loss confess;  
Sweet eyes look ever from above,  
Be still, sad heart, and sink to rest!"  
—Once a Week.

#### MARRIED.

At the residence of F. H. Porter, Esq., of  
Waukegan, Wednesday May 8th, 1872, by  
Lyman C. Howe, Mr. Charles A. Conley, of  
Chicago, to Miss Mary Ella Wood, of Wau-  
kegan, Ill.

Happy hearts congratulated, and earnest  
friends added their blessing, while joy and  
hope glowed in the answering countenances  
of bride and groom.

May love ever hold the charm of early  
sweetness.

And breathe its tender fragrance in the  
sacred home,  
And hope's fond dream find all its pure  
completeness.

In fruits of age that ripen in its breath  
and bloom.

May fortune smile, and friends from heaven  
lean down

To catch the music measured in their  
heartbeats here.

While peace and plenty all love's labors  
crowd.

And home's joys shine through the ever-  
lasting year.

Accompanying the above notice was a  
basket of "wedding cake," for the editor  
pro tem and employees of the PRESENT AGE  
office, all of whom are enthusiastic in their  
praises of the bride and groom, their friends  
and especially that genial  
whole-souled, F. H. Porter, Esq., and his  
amiable wife, who, we more than suspect,  
had "a finger in the basket!"

Of the cake it can truly be said, "none ate  
it but to praise."

Health, happiness and long life to the  
parties "most interested." For their generous  
remembrance of those who had no wedding  
of their own.

#### OMNES.

Passed to the higher life, from her home  
in Parma, Mich., April 22nd, 1872, Mrs.  
Benjamin Stevens, aged fifty-four years.

Long the victim of physical suffering  
and possessing a rarely sensitive mental and  
spiritual nature, she was well prepared to  
appreciate the glorious realities of that im-  
mortal life whose shining portals opened to  
receive her. She was for many years a  
Spiritualist, not only in belief but knowl-  
edge, as she was herself conscious of the  
nearness and guidance of those gone before.

Funeral services were conducted by the  
undesignated on Wednesday, April 24th, and  
attended by a large circle of friends, both  
the seen and the unseen.

#### R. AUGUSTA WRITING.

On Saturday this train will leave at 5:15 p.m.  
On Saturday this train will be run to Chicago.

#### Notices of Meetings.

##### EATON COUNTY CIRCLE.

The Quarterly Meeting of the Eaton  
County Circle will be held at Eaton Rapids,  
Mich., on Saturday and Sunday, May 18th  
and 19th, 1872. Good speakers are ex-  
pected. The best arrangements possible under  
existing circumstances have been made for  
the accommodation of those who may come  
from a distance. A cordial invitation is ex-  
tended to all.

The trustees of this Circle are requested to  
be present to make arrangements for future  
meetings.

A. J. REED, Secretary.

GRAND LEDGE, April 25th, 1872.

OFFICE OF SECRETARY OF INDIANA STATE  
ASSOCIATION OF SPIRITUALISTS.

INDIANAPOLIS, IND., April, 1872.

To the Spiritualists of Indiana, Greeting:

We hereby announce to the friends of  
Spiritualism in Indiana and elsewhere, that  
the Sixth Annual Convention of the "Indiana  
State Association of Spiritualists," will be  
held in Westernfield's Hall, in the city of  
Anderson, Madison county, Indiana, com-  
mencing Friday, May 24, 1872, at 10  
o'clock, A. M., and continue in session over  
Sunday. Each local Liberal Society and  
Children's Progressive Lyceum in the State  
will be entitled to three delegates and one  
additional delegate for each ten members  
over twenty, and each county where no so-  
ciety exists will be entitled to three dele-  
gates. All friends of the cause are cordi-  
ally invited to attend. Everything possible  
will be done to make the convention both  
pleasant and profitable.

We are authorized to announce that the  
Hon. Robert Dale Owen, and other good  
speakers will be in attendance and take  
part in the convention.

Anderson is a thriving place, situated  
thirty-four miles north-east from Indianap-  
olis, on the Bell-fontaine railroad, and has  
an active society of Spiritualists and a  
Children's Progressive Lyceum in success-  
ful operation. Speakers at the convention  
will be entertained free, and board procured  
for others at a low rate.

By order of the Board of Trustees,  
J. R. BUELL, Sec'y.

#### Railroads.

##### Winter Arrangement.

DETROIT & MILWAUKEE RAILROAD.  
Trains leave Brush street Depot (Detroit) times as  
follows:

Express at 8:40 A. M. for Saginaw and Bay City.  
Mail at 10:15 A. M. for Grand Rapids and Grand  
Haven.

Accom. at 4:15 P. M. for Saginaw, Bay City and  
Horton.  
Night Express, 10:40 P. M. for Grand Haven and  
Grand Rapids.

Saginaw Mixed 11:30 P. M. Sleeping Car for Sag-  
inaw.  
THOS. BELL.

D. & M. Offices, 1872. Gen'l Supt.

CHICAGO & ALTON RAILROAD—CHICAGO, AL-  
TON & ST. LOUIS THROUGH LINE & LOUISI-  
ANA, MO., NEW YORK ROUTE, BETWEEN  
CHICAGO & KANSAS CITY.

Union Depot, West Side, near Madison st Bridge.  
St. Louis & Springfield Ex. 9:15 a.m. 8:00 p.m.  
via Main Line, 9:45 a.m. 8:30 p.m.  
Kansas City Ex. Express, via  
Jacksonville, Ill., and Loui-  
siana, Mo., 9:15 a.m. 8:00 p.m.  
Wenona, Lacon & Washington  
Ex. (Western Division), 4:10 a.m. 8:00 p.m.  
Joliet Accommodation, 4:10 p.m. 9:40 a.m.  
St. Louis & Springfield Night  
Ex. (via Main Line), 6:30 p.m. 4:30 p.m.  
St. Louis & Springfield Light-  
ning Ex., via Main Line, and  
also via Jacksonville Div. 9:00 p.m. 7:15 a.m.  
Kansas City Ex. Express, via  
Jacksonville, Ill., and Loui-  
siana, Mo., 9:00 p.m. 7:15 a.m.

\* Except Sunday, 1 Daily, via main line, and  
daily, except Saturday, via Jacksonville division,  
1 Daily, via main line, and daily, except Monday,  
Jacksonville, 1 Except Sunday, 1 Except Mon-  
day.

MICHIGAN CENTRAL & GREAT WESTERN  
RAILWAY.

Depot—Foot of Twenty-second Street. Ticket office,  
75 Canal Street, corner Madison.

Mail (via main and air line), 6:00 a.m. 8:00 p.m.  
Day Express, 8:00 a.m. 8:00 p.m.  
Kalamazoo Accommodation, 4:10 p.m. 11:20 a.m.  
At. Ex. (daily) via Air Line, 5:15 p.m. 7:30 a.m.  
Night Express, 9:15 p.m. 6:15 a.m.

FROM INDIANAPOLIS, VIA FIVE DASH.

Mail, 6:00 a.m. 8:00 p.m.  
Night Express, 10:30 p.m. 7:30 a.m.

FOR MICHIGAN AND WHITEHALL.

Mail, 6:00 a.m. 8:00 p.m.  
Night Express, 10:30 p.m. 7:30 a.m.  
St. Joe Accommodation, 4:10 p.m. 11:20 a.m.

\* Saturday excepted. Sunday excepted, 1 Mon-  
day excepted, HENRY WESTWORTH,  
General Passenger Agent.

LAKE SHORE & MICHIGAN SOUTHERN  
RAILWAY.

Depot—Chicago Park and Sherman sts.  
Ticket office, south side cor. Madison and Canal sts.  
Mail, 6:00 a.m. 8:00 p.m.  
Special New York Express, 9:00 a.m. 9:40 p.m.  
Sagitt Express (daily), 8:15 p.m. 7:30 a.m.  
Night Express, 9:15 p.m. 7:30 a.m.  
Elkhart Accommodation, 11:10 p.m. 10:10 a.m.  
1 Sunday excepted. 1 Saturday excepted.

CHICAGO & NORTHWESTERN RAILWAY.

Ticket office—31 West Madison street.  
Clinton Passenger, 6:15 a.m. 8:45 p.m.  
St. Louis Passenger, 7:15 a.m. 9:45 p.m.  
St. Paul Passenger, 8:15 a.m. 10:45 p.m.  
Fort Dodge and Dubuque Ex., 9:00 p.m. 7:00 p.m.  
St. Paul Passenger, 11:15 p.m. 8:15 a.m.  
Milwaukee Passenger, 8:45 a.m. 10:10 a.m.  
St. Paul Passenger, 9:45 a.m. 11:10 p.m.  
Milwaukee Passenger (daily), 11:00 p.m. 8:00 a.m.  
Milwaukee Passenger, 5:15 p.m. 7:15 p.m.  
Green Bay Passenger, 5:30 p.m. 8:30 a.m.

ILLINOIS CENTRAL.

On and after Nov. 12th, 1871, and until further no-  
tice, passenger trains will leave and arrive at Depot  
Foot of Twenty-second st. as follows:

St. Louis Passenger, 7:30 a.m. 9:30 p.m.  
St. Paul Passenger, 8:15 a.m. 10:15 p.m.  
St. Paul Passenger, 9:15 a.m. 11:15 p.m.  
St. Paul Passenger, 10:15 a.m. 12:15 p.m.  
St. Paul Passenger, 11:15 a.m. 1:15 p.m.  
St. Paul Passenger, 12:15 p.m. 2:15 p.m.  
St. Paul Passenger, 1:15 p.m. 3:15 p.m.  
St. Paul Passenger, 2:15 p.m. 4:15 p.m.  
St. Paul Passenger, 3:15 p.m. 5:15 p.m.  
St. Paul Passenger, 4:15 p.m. 6:15 p.m.

\* Sundays excepted. 1 Saturday excepted.  
On Saturday this train will leave at 5:15 p.m.  
On Saturday this train will be run to Chicago.

#### The Present Age.

A Weekly Journal.

Devoted to Religious, Political and Social Reform, Poetic  
Literature and General Intelligence.

An Independent Critic on all  
Popular Movements.

COL. D. M. FOX, EDITOR.  
304 WARREN AVENUE, CHICAGO.

ASSOCIATE EDITORS:  
DR. F. L. H. WILLIS, of N. Y. Office, 213 N. 4th  
St. Street.

E. S. WHEELER, No. 6 Gloucester Place,  
London.

Woman's Department,

MISS NETTIE M. PEASE, EDITOR.

The Home Circle,  
ANNIE DENTON CRIDGE, EDITOR.

W. F. JAMIESON, Corresponding Editor.

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Per Square Inch, Each Insertion, 25 cents.  
1 Time (1 month), \$2.50.  
2 Times (2 months), \$4.50.  
3 Times (3 months), \$6.50.  
4 Times (4 months), \$8.50.  
5 Times (5 months),



## Woman's Department.

MISS NETTIE M. PEASE, EDITOR.

The right of woman to participate in the Government cannot be denied, and the Government will be made more just and better for her participation.—*Senatorial Journal, of Ill.*

A WOMAN.

BY JOHN G. WHITTELL.

O, dwarfed and wronged, and stained with ill,  
Behold! thou art a woman still!

And, by that sacred name and dear,  
I bid thy better self appear.

Still, through thy foul disguise, I see  
The redemptive purity,  
That, spite of change and loss, makes good  
Thy birthright claim of womanhood;  
An inward loathing, deep, intense,  
A shame that is half innocence.

Cast off the grave-clothes of thy sin!  
Rise from the dust thou liest in.  
As Mary rose at Jesus' word,  
Redeemed and white before the Lord!  
Reclaim thy lost soul! In his name,  
Rise up and break thy bonds of shame!

Art weak? He's strong. Art fearful? Hear  
The world's O'ercomer: "Be of cheer!"  
What lip shall judge when he approves?  
Who dare to scorn the child he loves?

From the Woman's Journal.

GEORGE THE THIRD AND HIS IMITATORS.

In the Declaration of Independence, Thomas Jefferson enumerated the tyrannical acts of George the Third, king of Great Britain. Below, we have a like enumeration of the tyrannical acts of his imitators, the much vaunted sovereigns of the so-called Great American Republic. No one can fail to notice the wonderful similarity between the two accounts by comparing them with each other. I intended to give the former in connection with the latter, but found it would occupy too much space. The passages bearing the closest resemblance are in italics.

The history of the sovereign free-men of the United States is a history of repeated injuries and usurpations, many having, in direct object, and nearly all, in direct effect, the establishment of an absolute tyranny over one-half of the inhabitants of these States. To prove this, let facts be submitted to a candid world.—

They have refused their assent to laws most wholesome and necessary for the public good.

They have failed to pass laws of immediate and pressing importance, thereby demonstrating either their incapacity, or their criminal negligence in cases of emergency.

They have refused to pass other laws for the accommodation of one-half of the community, although those people have long been defrauded of their right of representation in the legislature.—a right inestimable to them, and formidable to tyrants only.

They have called together legislative bodies at places unbecomingly improper, and unfit for the depository of the public records,—which bodies seem not to understand the purpose for which they have been convened.

They have repeatedly visited with ridicule and contempt those who have opposed, with noble firmness, their invasion on the rights of women.

They have refused for a long time to admit women to their law-making assemblies, whereby the legislative powers have been rendered far less effective; the State remaining, in the meantime, exposed to all the dangers attendant upon an unjust representative system.

They have endeavored to prevent the population of these States; for that purpose, obstructing the laws for naturalization of foreigners (the Chinese); refusing to pass others to encourage migration hither; and raising the conditions of new appropriations of lands for actual settlers, by granting vast tracts to powerful and dangerous corporations.

They have obstructed the administration of justice by refusing their assent to laws for establishing the legal equality of the sexes.

They have made judges dependent on their will alone, for the tenure of their offices, and the amount and payment of their salaries, one-half of the people having no recognized authority in the matter.

They have created a multitude of offices, and filled them with officers chosen by a small minority of the people, and often displacing to the majority thereof.

They have kept among us [women], in times of peace, standing armies without our consent, and have obliged us to help support the same.

They have rendered both civil and military powers independent of the popular will.

They have subjected us to a jurisdiction foreign to our constitution (which says that our representatives shall be chosen by the people), and unacknowledged by the laws of justice; giving their assent to acts of pretended legislation.

For quartering large bodies of corrupt officials among us;

For protecting them by a mock trial (as in New York city and elsewhere,

for many crimes and misdemeanors which they have committed against the inhabitants of these States;

For rendering our commercial facilities unequal to those of men;

For imposing taxes on us without our consent;

For depriving us in all cases, of the benefits of trial by jury, composed wholly, or even partly, of representatives of the sex to which we belong;

For bringing us before courts which have no rightful authority over us;

For preventing the establishment of universal suffrage in this country, maintaining, instead, an arbitrary government, and setting an example of inconsistency to the other nations of the earth;

For depriving us of our rights, enacting most infamous laws, and perverting, fundamentally, the powers of their governments;

For refusing us a share in legislation, and declaring themselves invested with power to legislate for us in all cases whatsoever;

Their government has forfeited all right to the name of republic; in fact, it never has been entitled to that appellation.

They have stolen our property, defrauded us in many ways, and subjected us to all sorts of annoyances.

They are, at this time, committing acts of cruelty and perfidy, which are totally unworthy of the people of a civilized nation.

They have constrained us repeatedly to do that which was utterly opposed to our wishes.

They have excited, by unjust laws, domestic quarrels, which have been followed by unhappy results.

In every stage of these oppressions, we have petitioned for redress in the most humble terms; our repeated petitions have been answered only by repeated injury. Men whose characters are thus marked by every act which may define a tyrant, are unfit to be the rulers of a free people.

M. S. WILSON.

NEW HAVEN, CONN.

## WOMAN IN ARABIA.

A writer in the *Cornhill Magazine* has had an interview with an Arab prince, and gives the following as his views on the woman question: "English women think of themselves, always think of themselves, think very much of themselves, think very little of their husbands; so they are very disobedient and self-willed, do what they like, and will not do what their husbands like; but Arab women think more of their husbands than themselves; they are obedient; they are much better than English women; a man may do with them just as he pleases. *Disobedience* also should disobey him—what does he? He says to her, 'By Allah! I will leave you.' And if she disobeys three times, she is no longer his wife; she must go back to her father's house. But suppose an Englishman marry a woman, and she proves to have a very bad temper and disobey him always; a very hot tongue, and scold all day and night too; lead him a deuce of a life; make him sweat very much with trouble; make him wish to kill himself—what can he do? He can do nothing; he must keep her and must not take any other woman to wife to comfort him. Ah! the Arab custom is better than the English custom; and the Arab women are better for the men than the English women. I am sure of that."

## TRAINING GIRLS.

Training girls for household duties ought to be considered as necessary as instruction in reading, writing and arithmetic, and quite as universal. We are in our houses more than half of our existence, and it is the household surroundings which affect most largely the happiness or misery of domestic life. If the wife knows how to "keep house," if she understands how to "set a table," if she has learned how things ought to be cooked, how beds should be made, how carpets should be swept, how furniture should be dusted, how the clothes should be repaired, and turned, and altered, and renovated; if she knows how purchases can be made to the best advantage, and understands the laying in of provisions, how to make them go farthest and last longest; if she appreciates the importance of system, order, tidiness, and the quiet management of children and servants, then she knows how to make a little heaven of home—how to win her children from the street; how to keep her husband from the clubhouse, the gaming-table and the wine-cup. Such a family will be trained to social respectability, to business success, and to efficiency and usefulness in whatever position may be allotted to them.

It may be safe to say, that not one girl in ten in our large towns and cities enters into married life who has learned to bake a loaf of bread, to purchase a roast, to dust a painting, to sweep a carpet, or to cut, and

fit, and make her own dress. How much the perfect knowledge of these things bears upon the thrift, the comfort and health of families, may be conjectured, but not calculated by figures. It would be an immeasurable advantage to make a beginning by attaching a kitchen to every girls' school in the nation, and have lessons given daily in the preparation of all the ordinary articles of food and drink for the table, and how to purchase them in the market to the best advantage, with the result of a large saving of money, an increase of comfort, and higher health in every family in the land.—*Hall's Journal.*

## MRS. A. M. MIDDLEBROOK.

We have just received a call from this friend and sister who came to the city for the purpose of obtaining the services of brother Foster to attend the funeral of her aged father who had just entered within the veil.

Very trying are these parting experiences with our beloved ones, sustained and comforted as we are by the assurances and demonstrations of our beautiful philosophy, and we tender to our sister our heartfelt sympathy. We could see that her filial nature had been very deeply moved, and she was worn and weary from continued watching and anxiety, and we are quite sure that a rich wealth of sympathy will flow out to her from hundreds of hearts that have been deeply moved by her beautiful inspirations in the lecture-room and at their houses, in just such seasons of trial as she is now passing through.

F. L. H. W.

Mrs. WOODHULL'S SOCIAL VIEWS.—Probably the worst abused and best misrepresented woman in America to-day is Victoria C. Woodhull. Almost every body persists in misrepresenting her. The following extract from her writings, incidentally called forth by an abusive article in the *Troy Times*, explains her position on the Social question:

"I am asked if I believe in promiscuous intercourse for the sexes. I reply, I don't believe anything about it. I know that it exists to an alarming extent; and more, I know that a great many of those editors who write me down are among its best representatives. But if you ask me if I believe such a condition a high one, I will say, I think it to be that which the *Times* calls 'nastiness.' I hope it does not view my doctrines through colored glasses. I believe promiscuity to be *anarchy*, and the very antithesis of that for which I aspire. I know that there are all degrees of lust and love from the lowest to the highest. But I believe the highest sexual relations are those that are monogamic, and that those are high and spiritual in proportion as they are continuous. But I protest, and I believe every woman who has purity in her soul protests, against all laws that would compel them to maintain relations with men for whom they have no regard. I honor that purity of life which comes from the heart, while I pity the woman who is pure simply because the law makes her so."

WOMAN IN THE PULPIT.—Rev. Celia Burleigh preached in her own pulpit (Brooklyn, Conn.) last Sunday morning from the words, "Why was not this ointment sold for three hundred pence, and given to the poor?" and in the evening lectured on *Life's Seed-time*.

On Easter Sunday, Rev. Phoebe A. Hanaford, admitted six adults to her church in New Haven, Conn., baptizing two men and two women, and giving the right hand of fellowship to the other man and woman. Last Sunday she preached about "The Green Grass." (Text: Matt. vi. 30.) and in the evening from the text: "I, if I be lifted up, will draw all men unto me." Next Sabbath Mrs. Hanaford will preach in Washington, D. C.

Mrs. A. M. O'Daniels has commenced preaching. She is the widow of Rev. C. H. O'Daniels, a highly respected Universalist minister, who died some years ago, leaving the care of three boys to his energetic wife, who, as a teacher, and as a traveling agent for the Universalist Publishing House in Boston, has nobly earned the means for their support. She was a student at Antioch College when Rev. Olympia Brown was studying there. Recently she has supplied the pulpit in Westminister, Mass., two Sabbaths, in the absence of Rev. H. Closson, the pastor, and will probably continue to preach as the way opens before her.—*Woman's Journal.*

THERE is a power in love to divine another's destiny better than that other can, and by heroic encouragements, hold him to his task. What has friendship so signal as its sublime attraction to whatever virtue is in us?—*Emerson.*

## Woman's Memoranda.

Mrs. VAN COTT has concluded not to ask for ordination.

LADY BURDETT-COUTTS' fortune is reckoned at about ten million pounds sterling.

ANN M. LORD has been appointed post-mistress of the new office at East Surry, Maine.

MISS COLLAMER, of Vermont, owns \$20,000 worth of railroad stock, and votes at the meetings.

SOJOURNER TRUTH is now in Mendota, Ill. She has been lecturing in Iowa and Kansas all winter.

LADY MORDAUNT, the wife of Sir Charles, is pronounced by medical authority, hopelessly insane.

MISS JENNIE PETTIS, of Burlington, Iowa, said to possess fine oratorical powers, has taken the field as a lecturer.

A LADY school-teacher in Newton, Mass., has made \$20,000 in real estate speculations during the last five years.

Mrs. CLARA M. BABE, of Eastport, has received the degree of Doctor of Medicine from the Woman's Medical College of Philadelphia.

VINNE REAM has bought a ten thousand dollar house, on Pennsylvania Avenue, and transferred her studio there from the Capitol.

GRACE GREENWOOD'S poem is considered the gem of the present number of the *Atlantic*. She tells the beautiful legend of the Limerick bells.

KATE C. HAYNES, formerly of Southbridge, Mass., has been appointed assistant professor of languages, in Howard University at Washington, D. C.

The *Quincy Patriot*, a prosperous weekly paper, recently enlarged and improved, has been published in Quincy, Mass., by M. Elizabeth Green, for more than ten years.

The London Society of Female Artists, as we learn from the *Victoria Magazine*, has opened its annual Exhibition of oils and water-colors.

A VERDICT was given Mrs. Rosa Kelly on Saturday, in New York, for \$5,000 for the loss of her husband, by the explosion of the steamer "Westfield," in July last.

At the adjourned town meeting in North Brookfield, the two vacancies in the school board were filled by the election of Mrs. F. A. Smith and Miss Emily Edson.

ALL save one of Queen Victoria's ladies in waiting are widows, her choice since Prince Albert died. They receive eight hundred pounds per annum, and are the widows of deceased peers.

Mrs. ROSS CHURCH, formerly Florence Marryat, is writing a biography of her father, to be called "The Life and Letters of Captain Marryat, R. N." It will contain Marryat's seasons, never before published.

The recent death of the daughter of Mungo Park, the African traveler, is reported from Edinburgh, Scotland. Only one member of the family bearing that name is now believed to be living, a daughter of Archibald, eldest brother of Mungo.

The Empress of Brazil has taken a little girl of ten years old, named Desiree, from the Foundling Hospital. Her intelligence and gentility struck the Empress, and the Emperor adopted the little girl. She will become a *Senhora de algo*, as they say in Brazil.

A NEW BRUNSWICK woman came in to court at Houlton, Me., lately, and desired to renounce allegiance to the Queen of Great Britain, and to become a citizen of this Republic. Judge Dickerson promptly administered the oath, although the case was without precedent.

A MISSISSIPPI girl just out of school hired a few negroes last season, and undertook to carry on the farm at her homestead. The results at the end of the year were eight banks of potatoes, six hundred bushels of corn, and \$996 in cash from the sale of cotton after all expenses were paid.

The wife of President John Adams was born in 1744, and she says of her youth: "Female education, in the best families, went no further than writing and arithmetic, and in some few and rare instances, music and dancing." When the Boston schools were reorganized in 1760, girls were admitted during the summer months only, when there were not boys enough to fill them.

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Woodhill & Clarke's Weekly

"THE GOLDEN KEY, OR MYSTERIES BEYOND THE VEIL," is the name of a handsome and substantial volume from the press of THE PRESENT AGE Publishing Company, Chicago. The author, as to speaking Company, is Miss Nettie M. Pease, well known as a lecturer on Spiritualism, and the favorite Corresponding Editor of THE PRESENT AGE. She was under spirit control while the recital which this book embodies was made to her by the spirit of a person who once lived on earth. It was given her in the month of June, in last year. It has been reproduced as nearly as possible, in the language of the dictation. It is a story whose evolution is accompanied with a striking and deeply interesting development of character, fresh and pure incidents, and a series of colloquial discussions of spiritual topics, that will attract and hold the attention of readers everywhere. The moral of the tale is not reserved for the last but is woven in with its web, and forms the living beauty and point of the fiction, yet not wholly fiction, for it depicts experiences to which all human souls are subject, and does it with a naturalness and truth which art cannot hope to emulate. cordially commend THE GOLDEN KEY to the perusal of all Spiritualists, promising them peak of pleasure in its glowing pages. To the story, Miss Pease has appended five of her own characteristic poems.—*Banner of Light.*



## EDITOR

## CHAPTER X.

"Yes," said Ben, "and I saw in one place in the Bible, where it says, 'If the prophet is deceived when he says anything, I the Lord have deceived that prophet.' (Ezek. xiv. 9.) So you see the Bible God has and deceives. I don't believe in that God; and I would not read another word in the Bible, only I do want to be posted, for when I am a man, I will go to every place in the United States and fight this old Bible. I don't think anybody would believe it if they just knew as much about it as I do."

fire smiled a welcome; and where the  
very kettle on the side of the fire

stone jar that stood on the table un-

ate; degrading to the mind; unprofitable, needless, and injurious to society.

THE NEW RAST

of prison reform. Nearly all our prisons are overcrowded. Once on

man'ship, and true religion, concerning the important problem of the Prevention and Repression of Crime.

prisons are overcrowded. Once out



## Special Ohio Correspondence.

J. W. WILSON, EDITOR.

ALL communications for this department, as well as subscriptions and advertisements for the *Present Age*, for books, etc., from persons residing in Ohio, should be sent to the editor, Auburn, Georgia, U.S.A.

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## WHAT IS RELIGION?

From "Radical Religion," by William Denton.

Not masses nor crosses nor Catholic creeds,  
Not mumbling of axes, nor counting of beads,  
Not church-going, psalm-singing, paying of priests,  
Attendance on sermons, prayer-meetings or feasts;  
Not wearing a head-dress, and plain "thou" or "thee,"  
Or straight-collared coat, from the world's fashion free.

It is not to kneel with a long, pious face,  
Or sing solemn anthems in some holy place,  
In seat to be cradled, or on a creed nursed,  
Believing that every outsider is cursed;  
That God has in heaven ordained us to dwell,

But left countless millions to drop into hell.  
Religion is love in the heart and the life,  
The soother of sorrow, destroyer of strife;  
The soul's best physician, relieves every pain,

And in her dark cavern lights hope once again.  
It curses no one who has doubts of its creed,  
It hunts up no martyrs to burn or to bleed;  
It tells of no devil with tortures and chains,

No hell of unending and horrible pains.  
It seeks not to bless men by force or by fear,  
But draws them with love to a God very near.

It tells of the right, and it whispers: Obey!  
To happiness, virtue alone is the way.  
This world it makes happy; and then beyond this,

It points to another all sunny with bliss.  
Bright heaven of beauty, how fair are thy skies!  
Thou home of the good, and thou school of the wise.

## THE MARCH OF MIND IS ONWARD.

Essay read before the Geneva (Ohio) Society, by Mrs. Louisa Shepard.

MY FRIENDS: What more can we do than is being done to free mankind from the fetters of superstition and tyranny of Churchcraft and bondage of Statecraft? I would lay my humble offering on the altar of this inquiry.

In these days thousands are seeking safe retreats in the arms of time-honored institutions and creeds. The next ten years will see tens of thousands desert the standard laid down by their ancestors which has bound them soul and body, and unfurl their banner to the breeze: "No more Churchcraft or Priestcraft to take charge of the soul; they do to the thinking and we the working, and we bound to believe what they don't know or what we can't understand, simply because they tell us so without explaining it."

We must study nature and her laws, and labor for the good of humanity, and not for Christ's sake, and write over the tomb of old theology, "Died of accomplishing nothing."

Fifty years ago the agriculturist knew nothing, and needed nothing with which to cultivate his farm but a wooden plow, spade, scythe, sickle, hoe, and cart or stone-bait, and yoke of oxen. In social life a man knew no more than to marry a wife to keep house, to do the work, raise the babies and do well for his sake, never once thinking that she knew enough to attend to any financial matters. And the religionist supposed God was like himself, would favor his friends and frown on his enemies; that was the best conception of God that they had.

Now we put a higher estimate upon life; we behold through the great truths of eternal progress that all mankind, and womankind, too, have the same right to "life, liberty and the pursuit of happiness;" that there are penalties for violated laws, that experience alone will teach us; that if we neglect to cultivate our affectional nature we soon will have none; if we neglect to cultivate our religious nature it will soon die out; if we neglect to cultivate our minds they will waste away, and become

feeble; so it is with every attribute; use alone strengthens it. The law of progress is active use.

If we want harmonious marriages, happy homes and good children, we must educate our sons and daughters to have some definite object in life; they must learn to be self-reliant, self-sustaining, and stand in equality as to rights and responsibilities; that pure love must be the basic element of marriage; that money alone cannot bring happiness.

If we desire heaven we must earn it. If we want treasures, either temporal or spiritual, we must lay them up. If we desire development every faculty of head and heart must be brought into use; every power of the mind must be on the alert to grasp every new truth and analyze it, and not rely on the errors of the past and regret the dawning present.

In doing thus, the future will be to us a bright pathway, leading us on forever to new beauties, new glories which will fill our souls with aspirations to grow, to gain knowledge and reach forward to the glorious life of the future, and our motto will be, "forever onward and onward."

## NOTES.

The *Christian Union* says: "The proofs that man has existed upon the earth more than six thousand years are now so numerous and so strong as to establish a reasonable certainty on that point." Certainly; but when this fact is admitted, what becomes of the Bible story of the creation of man less than six thousand years ago? How will the *Union* harmonize the Mosaic account of creation with the facts of science?

O. P. KELLOGG, one of the most popular and effective speakers in our ranks, is speaking in Farmington, Ohio, each Sunday during the present month. Our friends who get up grove meetings during the summer will find Bro. Kellogg a most desirable speaker for such occasions. His permanent address is East Trumbull, Ohio.

## Baltimore Correspondence.

BY MISS ELLEN M. HARRIS.

## WOMAN'S SUFFRAGE IN BALTIMORE.

A meeting of the Maryland Equal Rights Association was convened at Lyceum Hall, on the 26th ult., for the purpose of nominating delegates to the New York convention. Mrs. Lavinia C. Dandore, president, opened the meeting with a few remarks relative to the progress of the cause, and stated that a petition had been presented to the state legislature during the recent session of that body, asking for the women of Maryland a recognition of their right to a voice in the selection of the law-makers and the framing of the laws to which they are subject—which petition said legislature had not deigned to notice. Women, however, were determined to be represented at one or all of the coming conventions to assemble in New York, Philadelphia, or Cincinnati, and the woman suffragists, who had grown to be an element of power in the political world, would unite themselves and their strength to the fortunes of whichever party should first espouse their cause; and should the issue be ignored by both existing parties, the formation of a new one must be the result.

After the appointment of a committee of three to nominate delegates to either of the approaching conventions referred to, and report the same at the evening session, the meeting adjourned, assembling again at eight P. M. The secretary, Mrs. Mercy Clark, read the following report of the nominating committee:

Your committee would most respectfully report that the Maryland Equal Rights Association appoint ten delegates to attend the People's Convention which is to convene at Steinway Hall, in New York city, May 9th and 10th, 1872, and submit the following names for such delegations: Mrs. Lavinia C. Dandore, Mrs. Mercy Clark, Miss Ellen M. Harris, Miss Kate C. Harris, Miss Amanda Easley, J. N. Gardner, Mrs. Adella M. Gardner, Miss Emma Ewing, M. D., A. P. McCombs and Levi Weaver, of which delegates those attending shall be empowered to fill any vacancies which may occur by non-attendance. We would also recommend that two delegates be appointed to attend in person or by proxy the Liberal Republican Convention, which convenes in

Cincinnati May 1st. We would further recommend that the delegates appointed to attend the People's Convention in New York be authorized to attend the Republican Convention which is to convene in Philadelphia June 5th, for the nomination of a President and Vice President of the United States.

The report was adopted and the delegates named unanimously elected. The president then introduced, as the speaker for the evening,

MRS. BELVA A. LOCKWOOD,

of Washington, D. C., recently admitted to the full practice of law in that city. We give the following synoptical report of her lecture, entitled,

## "WOMAN AND HER RELATION TO THE LAW."

As grains of sand make up the mountain and drops of water make the ocean, so have I desired to do what one woman can to stretch forth an uplifting hand in behalf of the women of this land. To this end have I studied the physiological condition of the women of this country, and back of it find a false social state, and back of this again laws that bind women in slavery till we shudder for future generations in whom the results of this slavery shall be made manifest. Only when we forget our fear of the world and remember naught but our love of the right, are we strong to battle with and overcome long established prejudices.

The law is or should be able to protect and maintain the rights and interests of all for whom it is presumed to exist, for in its true sense it is a creature of the people, and is made ostensibly for the people. But who are the people? A young man attains the age of twenty-one, and takes a wife. Her property becomes his on marriage, and he may even inflict bodily chastisement upon her provided he uses a stick no longer than a man's thumb. This law yet stands upon the statute books of New York. The wife cannot make a contract, cannot sue or be sued, cannot transact business except as her husband's agent and subordinate. If a railroad car run over her, suit may be instituted by him but not by her. For example, see the late suit of Starkweather against the Baltimore & Ohio Railroad, where the wife was killed on that road. The husband's suit was admitted not because his family relations were broken up, not because he was deprived of a companion and his children of a mother, but solely and only upon the money value of the service so lost. According to the statutes of New York, if a husband die in affluence, the wife can remain forty days in the house which so lately was her home; if she have children under fourteen, the law may appoint a guardian, and this guardian, if so disposed, may remove them to his house. She may sell personal property but not real, and not for herself. But if, on the other hand, the woman die, the man quietly enjoys the property without any interference. If the property all be long to the wife, the husband takes possession as "tenant by courtesy."

There is in Washington a law which may not be found on the statute books but which is none the less in force. If a woman employed in a government office chooses to marry, at once her official head is taken off. She has no longer a resource for her own support; is no longer a free, independent, self-sustaining woman, but is expected henceforth to look for maintenance to the man she takes as husband. One woman, after working many months and endeavoring to accumulate enough to enable her to afford the sacrifice of her situation in the event of a contemplated marriage, went finally to the head of the Bureau in which she was employed and solicited that she might be permitted to retain her position. He gave his consent and she married. Immediately after she received a notice discharging her from service, to which she paid no attention but continued in her old place and drew her monthly pay. Another discharge followed, which she treated in like manner, and finally a third followed. This too was ignored, and the persistent woman won the victory and to this day retains her place. Now for the other side: A male clerk marries and no inquiry follows concerning it. Once a year he is allowed twenty days absence to go home and vote,

with a half-fare ticket over the railroads. There is another local law, known as the trustee's law, to the effect that no married woman shall teach in a public school. But besides being barred out of certain vocations, women are the victims of the injustice of unequal wages. I know a young woman in a government printing office who receives one dollar and eighty-five cents a day, while a man in the same establishment for less labor receives four dollars. Where a male clerk in a government department receives one thousand dollars per year, the female clerk for the same work receives but six hundred. In one room of the treasury a sixteen hundred dollar male clerk was found inefficient and discharged, and a woman appointed instead, on a salary of nine hundred! After working for some time with this pay she solicited an increase to the amount received by her predecessor and was answered: "What! give a woman sixteen hundred a year! preposterous!" And all this inequality is because politicians have no occasion to solicit a woman's vote. Let her be the legal and political equal of man, and this unjust state of things would vanish as the air.

I can point out to-day women in our city who have been reduced from affluence to beggary because they have had no protection from the law and have not known how to protect themselves. We cannot wholly blame the law-makers or interpreters, but we do blame that social sentiment which has held woman back from informing herself concerning the laws and urging the correction of such as are not just and equal in their application. She should protest against laws by which, if she marry, she is virtually dead; she should protest against compulsory submission to laws in whose formation she had no voice; she should protest against being taxed to support a government in which she is not represented, and against the system which neglects or refuses to make provision for her education equally with man. Let her enter into any avenue of usefulness for which nature has given her the capacity, which she alone is capable of determining. Let her enter the pulpit if called by the voice of God, even though the church quote the Apostle Paul to crush her: "Let your women keep silence in the churches." The Methodist church above all others, whose growth has been so dependent upon its female members, should be clear-sighted enough to see this need. If heavenly unction comes from on high, shall man interpose his authority and decide upon whom it shall descend? In refusing to woman the voice of the pulpit, are not the churches following the footsteps of the ancient heathen, who forbade them on the ground that women had no souls? The Baptists recently called a meeting of women to look after foreign missions. They begin to see that the times are getting too progressive for their present standing, and that something must be done in a forward direction.

The woman movement has its origin in the demand of the time; it is the normal outgrowth of the civilization of the age. Step by step is the human mind unfolded. Formerly to read and write was sufficient education; even a lord was not ashamed to make a mark for his signature. Later a limited education came into favor which has gradually expanded into the liberal system demanded by the present times. Knowledge is power. The slaveholders of the South knew this, hence their laws which forbade a slave to learn to read. Forty years ago the selectmen of Boston met to discuss the creating of schools for girls, and the query came up whether the doing so were not really immodest! Yet to-day we have colleges for women. Three years ago the learned Dr. Sampson of Columbia College disputed my admission into that institution on the ground that it would distract the attention of the young men.

For sixty-six years have we been governed by man-made laws; we have no property rights because we are deemed irresponsible in law, yet the moment we transgress one of these laws we had no voice in making, we are dragged into your courts

and made to feel that here at least we are responsible. What man ever steps forward to be incarcerated or hanged for us? In the matter of handling our money they represent us, but not in the taking upon themselves the punishments meted out to us. This representation is a very one-sided affair. Wherever the word *he* occurs in the laws and constitution of the land it is interpreted to include women also. Why, then, in relation to suffrage, must it be limited to refer only to male citizens? Can it consistently mean one thing in one place and another elsewhere? In the recent decision of a certain distinguished judge he says: "It is beyond all question that in the declaration of rights the word *man* includes woman, but it does not follow that the elective franchise is a right." Further he says: "The right of woman to vote is not in accordance with past usage." Now it was in accordance with past usage to persecute Christians, to burn women for witches, &c. If the learned gentleman is willing to go back to the past and be himself judged thereby, we make no objection.

But there is a deeper principle underlying all this. Woman has become a passive existence—either a doll or a drudge. Let her in the future be so trained that life shall no longer be to her a farce, a mockery; so that she shall grow to stretch forth her hand to help rather than to be helped; so that all trades and professions shall be open to her free choice; the college doors open to her ingress; in short, that the fetters of arbitrary laws and customs shall be stricken from her life. If a young woman had the same incentives, encouragement, and opportunities to push her own fortunes and make her own way in the world, would she give her thoughts as now to diamonds and laces? would she waste the best of her life in an endless routine of dress and fashion? There has been in the past a great deal of sentimental sympathy regarding widows. It is time we were exchanging sentimentality for justice. Let these widows have equal rights as the widowers, and they will not need our pity.

On the authority of a letter received from a Russian lady, I am enabled to state that in Russia the relations between the sexes are more equal than in this country. A woman of noble birth has the right to be an elector, and to dispose of her own property without consulting her husband or her father. Speaking of the efforts of American women to secure the franchise, this lady remarks that there are women in Europe who are looking with anxious interest to their sisters over the ocean, watching the progress of the struggle. Here we find the same restless spirit at home and abroad.

By the next session of Congress we intend to roll up a petition of one hundred thousand names. We shall awaken not only thought but action on important subjects of legislation. We shall so educate the people that all shall see that equal justice to woman is for the best-hood of humanity. "The history of mankind has been a history of repeated injuries and usurpations." Yet each and all have been a step forward in the march of progress. The invasion of Britain was the germ of the great British Empire of to-day. The oppressions of English tyranny resulted in the war of the revolution and the independence of the American colonies. The war of the late rebellion culminated in the overthrow of chattel slavery. To-day we are on the eve of another rebellion. The heaven is working in Congress. Politicians may scoff in public, but privately they will confess that it is inevitable. Let us return then to first principles and establish a government "of the people, for the people, and by the people"—a united government in which the whole people shall be represented.

## BALTIMORE ITEMS.

ALFRED JUSTUS, of Philadelphia, at the recent suffrage meeting in Baltimore, remarked: "There is one good reason why men cannot make laws for women, viz, no man ever was a woman." Here is the principle at the bottom of the movement comprehended in a nutshell—the right

of self-representation, growing out of the consciousness that every individual, under the law, needs better than another to determine for it, that other not being identified with its nature and experiences.

Mrs. E. C. CURTIS, the woman farmer of California, who by her energy in the agricultural line has raised herself from poverty to affluence, was present at the late suffrage meeting in this city, and advises all overworked and ill-paid women to try their fortunes on a farm in the country where she has so successfully pushed hers. She says, moreover, that men in that section do not think themselves unsexed to do washing or to be head cooks, which have heretofore been considered exclusively feminine employments.

The *True Woman*, "the little newspaper and weak weekly," (to quote the expressive phraseology of the *Massachusetts Tribune*), lately a sojourner in this city, has packed up and taken her departure to Lancaster, Penn. Whether the woman suffrage contagion which for the last few months has seriously infected this region, has anything to do with her summary retreat does not say. We regret that we cannot record likewise that the *True Woman* has seen the error of her ways in the matter of boldly meeting the public gaze in the characters of editor and publisher, a position so unseemly to her sex and principles, a result of the innovations of the strong-minded whom she ignores. We fear that even the circumspect *True Woman* has been somewhat corrupted by the principles of said strong-minded, else she would never have availed herself of their past labors and entered into one of the new roads of their breaking, when in feminine consistency she should have remained in the privacy of domestic seclusion and oblivion.

NOTE.—The Baltimore Department which will be conducted by our able and esteemed correspondent Miss E. M. Harris, (late of the *Present Age*), is unavoidably crowded from its place on the first to the eighth page. Hereafter we hope to give it a rightful position.

DR. FRED L. H. WILLIS.  
Box 362, WILLIAMSBURG, CALIF.

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